



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Dieser Abschnitt ist nach meiner Ansicht ein kleines Meisterstück knappster Darstellung.

Bedauern kann ich nur, dass hier wie auch an anderen Stellen so viel Wertvolles und Wichtiges durch den kleinen Druck leider etwas gar zu sehr beeinträchtigt worden ist. Vielleicht lässt sich bei der neuen Auflage, die in Aussicht steht, diesem kleinen Übel durch mehr übersichtlichen und gesperrten Druck abhelfen.

Es schliesst sich ein kurzes Kapitel über Wort- und Satzaccent an, das viel Wertvolles und Neues und immer durchaus Selbständiges bringt.

Mit ein paar Anmerkungen über den Gebrauch der grossen Anfangsbuchstaben und über den Apostroph schliesst der erste Teil der Grammatik ab.

Der Apostroph hätte nun allerdings ganz von selbst zu einem Kapitel über deutsche Interpunktion hinüber geführt, aber aus diesem oder jenem Grunde hat Curme es nicht für nötig gehalten, dasselbe seiner Grammatik einzuverleiben. Aus praktischen Gründen sollte der neuen Auflage des Werkes dieser Beitrag nicht vorenthalten werden.

ERNST VOSS.

University of Wisconsin.

CORRESPONDENCE.

A NOTE ON *Piers Plowman*.

To the Editors of *Mod. Lang. Notes*.

SIRS:—Under the caption "An Unrecorded Reading in *Piers Plowman*," C. Talbot Onions offers a note in *The Modern Language Review* for January, 1908, in support of a variant, hitherto unrecorded, reading of line 215 in the C Text. The line in question reads in the C Text manuscripts (so Phillipps ms., E. E. T. S.):

For hadde ge ratones goure reed ge couthe not reulie
gowsylue,

while the reading in the ms. Bodl. 814 is :

For hadde ge ratouns gour reik ge coupe not reule
gowsylue.

Mr. Onions prefers the latter, which he finds supported by the phrase, *have your reyke* in *Political Poems*, II, p. 73. I cannot agree with Mr. Onions

in his reasons for rejecting the usual form of the line, for to me that of the Bodl. ms. is hardly likely to have been the original, since the phrase *to have one's reik* is exceedingly rare, and the word *reik* is, moreover, specifically Northern (< O. N. *reik*); nor do I find the difficulty in the line, which the writer does, in that he doubts that *hadde goure reed* "makes any sense at all." On the contrary, the word *reed* (*rede*, *red*) is repeatedly found in this sense, cp. :

pe grete lordes of your land beplenged now here,
ge mow wigtylly now wite your wille & your rede
& wigtylly do vs to wite what answer you likes,

William of Palerne [E. E. T. S., I, Extra Series], 1457, 9.

Also :

Abraham rapede him sone in sped
for to fulfillen godes reed.

Genesis and Exodus, 1222.

and almost in the same use, 309 and 3663 (*Gen. and Ex.*). Nor is there anything strange about the phrase *to have reed*, which may be found in both Southern, Midland, and Northern M. E. and in Old Norse (as *nu vildu þeir sitt ráð hafa*, now they wished to follow their own counsel, have their own will). The phrase, *to have one's reed* indeed makes most excellent sense, for it is to be borne in mind that *reed* (O. E. *rād*, O. N. *ráð*) may be (1) a weighing in the mind, counselling in one's mind, then the decision arrived at, the plan, or the wish, the will of *one*; (2) a weighing in the mind, a counselling among several, a discussion of the matter, and then similarly the decision, agreement, plan, or will; or (3) such counsellings of another or others which, when imparted to the one concerned, may range in meaning from 'advice' to to "request, will" or "command" (as when from a king) according to the psychological attitude of the "adviser" to the matter in hand, or his relation, as equal or superior, to the one "advised." Therefore, the phrase may have all these meanings. One "has the reed" of others when one (1) receives, accepts, or (2) follows their advice; one has "one's own reed" when one arrives at one's own decision, forms one's own plan, follows one's own counsel, "has one's own will." One may not be able to arrive at any decision, plan, etc., by one's own council, in one's own mind, then one "knows no reed." Cp. :

So wiste I me no other red
 Bot as it were a man forfare
 Unto the wood I gan to fare.
 Gower, E. E. T. S., Ext. Ser., 81, Liber I, 108.

Inasmuch, therefore, as the phrase is a perfectly naturally developed one and was certainly used and occurs in received texts, I see no reason for cavilling with the usual reading, as *e. g.*, that of the Phillippus ms.

GEORGE T. FLOM.

University of Iowa.

TEXTS OF "CHAUCER'S FOLLOWERS."

To the Editors of *Mod. Lang. Notes*.

SIRS :—I beg to make known to your readers, especially to those teaching Middle English, the contents, so far as determined, of the volume *Gower: Chaucer's Followers*, which I have in hand for the Belles Lettres Series. From Gower I intend to print the story of Constance, text from Fairfax 3; other selections are not yet decided upon. From Lydgate, the Prologue to the *Story of Thebes*, extracts from the *Falls of Princes*, the *Dance Macabre* from ms. Selden supra 53, *Bycorne and Chichevache*, *New Year's Valentine*, *Invocation to Saint Anne*, and *Letter to the Duke of Gloucester*. From John Walton, extracts from the verse-translation of Boethius. From Charles of Orleans (?), selections from the English poems in ms. Harley 682, with the French from Royal 16, F. ii. From Hoccleve, the story of Gerelaus' wife, forming a pendant to the Gower and Chaucer stories of the innocent persecuted wife. Other selections not yet decided. Anonymous, etc., *The Eye and the Heart*, from ms. Longleat 258; the *Parliament of Cupid*, the *Lover's Mass*, and two Complaints, from Fairfax 16; also perhaps from the same ms. a doggerel but quaint poem, entitled *How a Lover Prayseth Hys Lady*; a love poem from ms. Tanner 346; *The Birds and Love* from Cambridge Gg. iv, 27; a *Lament of a Prisoner*, written in some mss. as a continuation of Chaucer's *Fortune*; a procession of philosophers, from a Trinity College ms.; a love-poem by Lord Warwick to Lady Despenser; a *Reproof to Lydgate*, from Fairfax 16.

In the selection, I have endeavored to meet the needs of the teacher of literature by choosing with Chaucer in view, and to give to textual specialists more clues regarding well-known Chaucerian mss. by printing without punctuation and without alteration of final *-e*. This latter seems to me justifiable in a college textbook, inasmuch as it affords a class the opportunity of deciding for themselves those problems of Middle English which are usually decided for them by the editor. In no case have I attempted a "critical" text, although in the Walton and Lydgate extracts I intend to give some alternative readings in the footnotes.

Several of the longer works here represented are announced as in hand for the Early English Text Society; but I make no doubt that their accessibility in Messrs. Heath's series will be a convenience to students. Any suggestions will be gladly received.

ELEANOR PRESCOTT HAMMOND.

360 E. 57th St., Chicago.

THE BRAZEN HORSE OF TROY.

To the Editors of *Mod. Lang. Notes*.

SIRS :—In Chaucer's *Squire's Tale* (F 209–213) the magic brazen horse is likened by one by-stander to the Horse of Troy, while another fancies it to contain armed men:

Or elles it was the Grekes hors Synoun,
 That broghte Troie to destruccioun,
 As men may in thise olde gestes rede.
 'Myn herte,' quod oon, 'is evermoore in drede;
 I trowe som men of armes been therinne.'

Virgil, as everybody knows, represents the horse as of wood. That in Guido da Colonna's *Historia Troiana* the horse is of brass was pointed out by Skeat (*Oxford Chaucer*, vol. 5, p. 377). The passage from Guido reads as follows: *consuluit in secreto vt fieri faciant in similitudinem equi quendam magnum equum ereum vt in eo saltem possent mille milites constipari*.

How did the original wooden horse become a brazen one for Guido, and possibly for Chaucer? A partial answer is furnished by Pausanias. He tells us that a brazen (*χαλκοῦς*) image of the horse stood in the Acropolis at Athens with Menes-